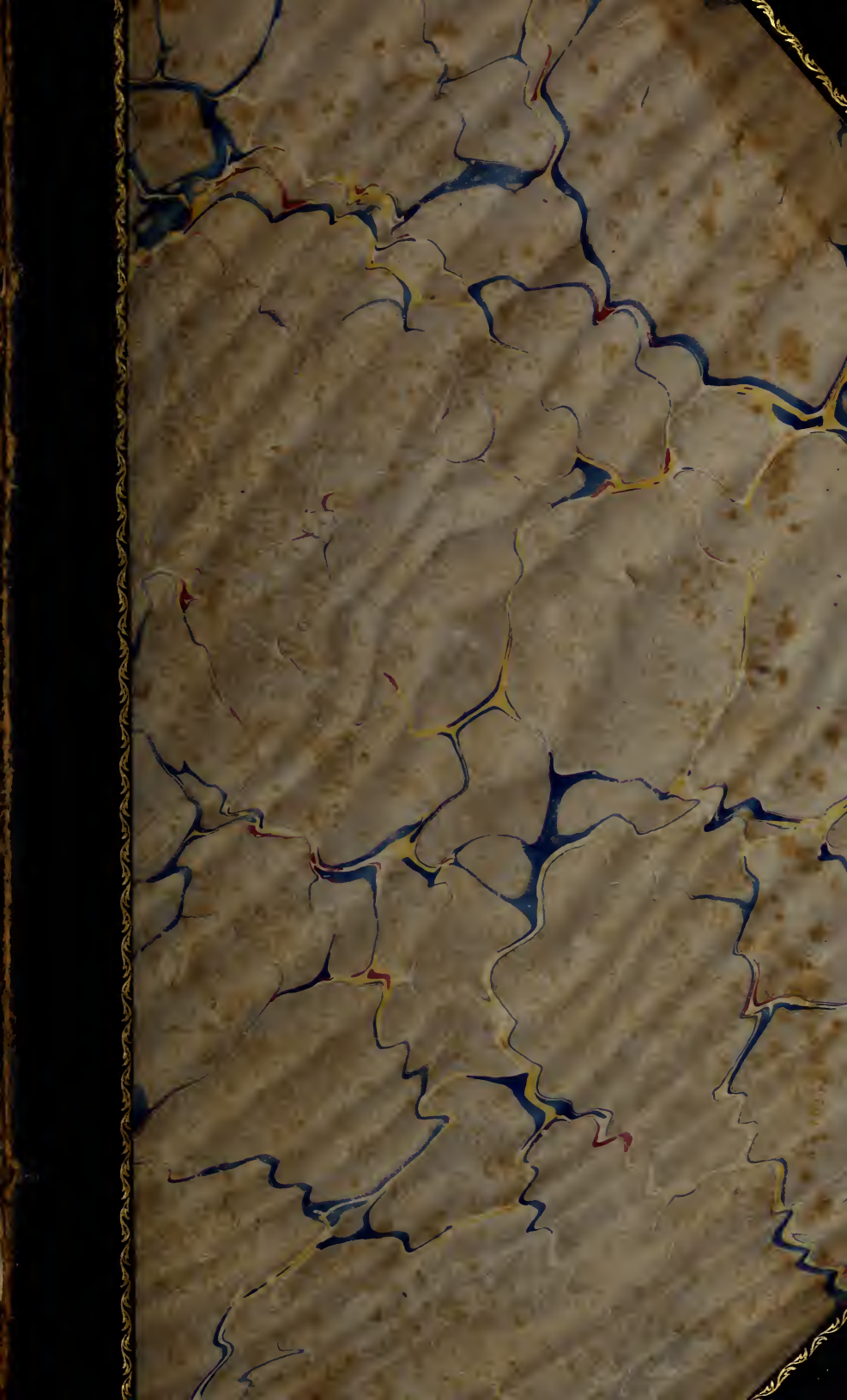




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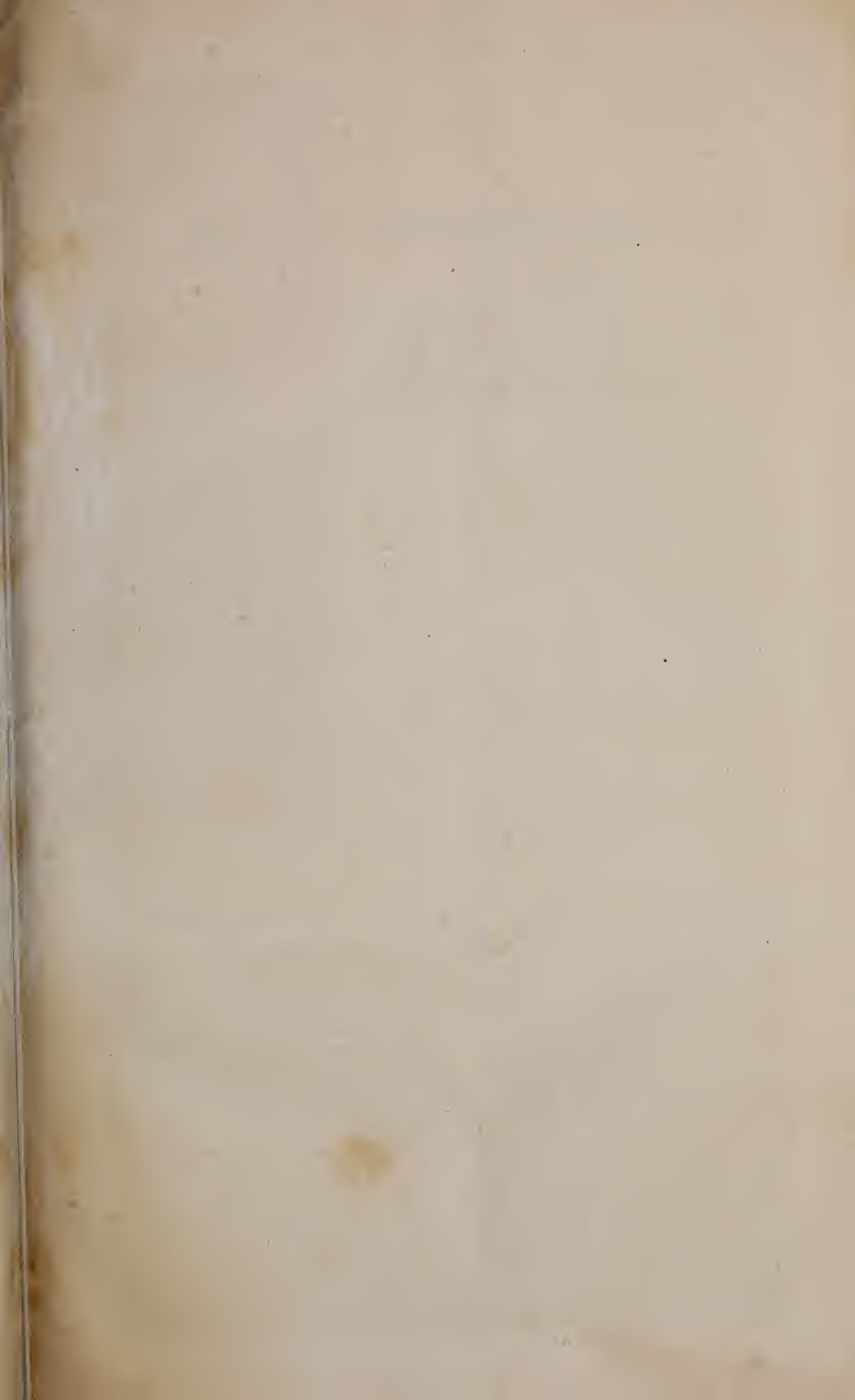
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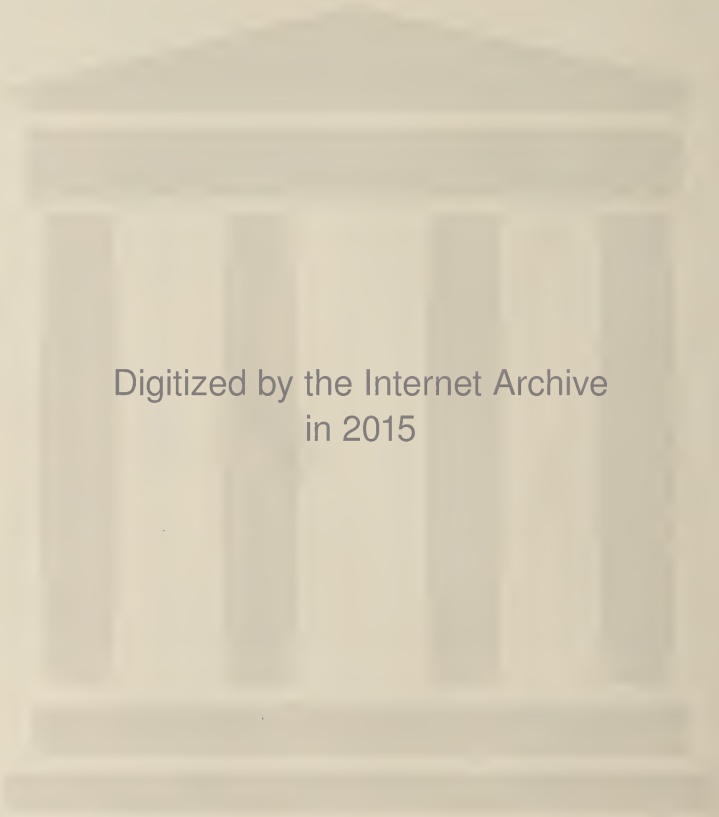
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BAPTIST MISSIONARY MAGAZINE.

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Arracan.

JOURNAL OF MR. COMSTOCK.

(Continued from p. 20, last vol.)

The last published communication from Mr. Comstock was an extract from a letter which may be found on page 261, last vol. It states the return of Mr. C. to Arracan, in improved health, to resume the labors of his mission. It is hoped by the missionaries that Ramree, the place of their present location, will prove sufficiently salubrious to allow them to pursue their labors uninterrupted by the diseases which prevailed so much at their former station. In his journal, commenced on the evening of his arrival in Arracan, Mr. C. gives the following account of his

Labors at Maulmain—Arrival and reception at Kyook Phyoo—Visit to Ramree—Cavils of the heathen.

Feb. 18, 1839. Arrived this evening at Kyook Phyoo, from Maulmain, where I have spent the last ten months. During my residence there, I prepared for the press "The Way to Heaven," of which 20,000 copies were printed; translated the first three parts of "Abbott's Little Philosopher," and published an edition of 1,000; and prepared a work on prayer, translated principally from "Bickersteth's Treatise on Prayer," which I left ready for the press. I was also accustomed daily to tell the heathen of Christ, in *zayats*, &c.; and evenings, frequently preached in houses or in the streets. My labors there will not, I trust, prove in vain in the Lord.

The society of the dear missionary friends at M. was most refreshing and delightful; but I could not forget long neglected and perishing Arracan, and

was happy to return here, as soon as the providences of God seemed to justify me in doing so. Br. and sister Stilson accompanied us, and my heart's desire and prayer to God is, that we may be made instrumental in the salvation of many of the dying heathen around us.

24. For two or three days after our arrival, the house was thronged with people, who came to greet our return, and they gave us as hearty a welcome as we could have expected to receive in any place. Several of our visitors asked for books, and all seemed ready to listen to the gospel. To-day, at morning worship, three or four men, and as many boys were present, who listened with attention to the truth; at evening a dozen or more of our nearest neighbors came in, and listened attentively, while I unfolded to them the way of salvation through Christ.

March 10. On the last day of February, br. Stilson and I left for Ramree, to make arrangements for building, &c., preparatory to removing there at the commencement of the next rains. We also took assistants and tracts, that we might make the most of our visit, in extending among the people a knowledge of the way of salvation. We arrived on Friday evening, and on Saturday and Sunday 10 or 15,000 pages of scriptures and tracts were distributed, and numbers of the people had heard from the assistants about Christ. We remained a week, during which time there were constant calls for books, and diligence on the part of the assistants. The extreme heat at this season confined us to the house, except mornings and evenings. Br. S. selected a site for his house, and as two deserted kyoungs were given him,

he was able to commence building immediately. To-day I have had the privilege of addressing, to about twenty attentive hearers, a discourse on the love of the Father, exhibited in making us the sons of God. At evening worship none but the native Christians were present, save one man who lives with me. I talked to them upon the importance of so keeping our hearts, that they may not condemn us, that we may have confidence toward God. The two assistants left at Kyouk Phyoo while we went to Ramree, have visited the adjoining villages from day to day, distributing tracts, and telling the people what they must do to be saved.

17. Last week I obtained permission from our former school-teacher to preach at his house, and on Thursday evening twenty or thirty men and women collected there, and listened with a good degree of attention to remarks on the character of Christ as a Savior. To-day only two or three women and some children, beside the native Christians, were present at morning worship. At evening four or five young men and some women listened to remarks upon the last judgment.

A few evenings since I called at a new kyoung, and found a priest who had recently arrived from Burmah. He listened with apparent interest to an explanation of the way in which sins may be forgiven, and asked for a bible. The next morning he came with one of his followers, and spent an hour with us. He assented to the truth declared, and received a new testament with evident pleasure. We occasionally find individuals who interest us much, but none give evidence yet, of a deep sense of their sins, and their need of a Savior.

24. Last Thursday evening I preached at the teacher's, on the evidences of the being of an eternal God, derived from the works of creation, and the consequent guilt of idolatry. The congregation, at commencing, numbered only eight or ten, but gradually increased to twenty or more. After sermon I spent about an hour in a discussion with the natives, on the claims of the Christian religion upon their belief. Says one, "All you say is very true and very good; the difference between us is only in name; you call that bamboo which we call wah, while we both mean the same thing. You call God Jesus Christ, we call him Guadama, both meaning the same being." Says another, "If the eternal God created and directs all things,

why does he allow sin and misery in the world?" &c. &c. These heathen are full of objections and cavils, and are firmly determined that they will not worship the God who made them.

To-day I spoke to the native brethren on the character of Christ as the good shepherd, and on the distinguishing marks of the sheep of his fold. At evening I addressed them on the nature and importance of humility. The novelty of Christian worship has now worn away, and former opposition has revived, so that few come on the Sabbath, or at evening worship.

Opposition to Christianity—Preaching the gospel at Kyouk Phyoo.

31. A dozen hearers or more were present at my evening service at the teacher's, to whom I spoke on the nature and necessity of the new birth. A few seemed to listen with interest; but the opposition here to the Christian religion is so well organized and so decided, that a person must feel a great deal, to dare to manifest any interest before others. A short time after the priest, mentioned on the 17th, left, a man came from the village and inquired why I called to that priest, and what I said to him. A few evenings afterward I called at his kyoung, and in a short time the same man came in. Since then, although the priest has been to the house for medicine for an old sick priest, who lives in the same kyoung with him, and I have been to see him, he does not manifest that interest in the Christian religion which characterized our first two interviews. I have heard that whenever any person expresses an opinion at all favorable to the religion of Christ, he is immediately surrounded by hard-headed and hard-hearted Búdhists, who strive to persuade him not to think for a moment of changing his religion. We hope for a better state of things at Ramree, but our only hope is in God. I tried this morning to warn the brethren against giving place to the devil, and to teach them how to resist him effectually. This evening I spoke from the words of Christ, pronouncing a blessing on those who mourn.

April 7. At my evening meeting in the village, twelve or fifteen were present, who listened very attentively to remarks upon the happiness enjoyed by the disciples of Christ. Last Monday evening, after the monthly concert closed, I married Moun Nway

to a woman of the village, who, previously to the ceremony, renounced idolatry and the whole religion of Gaudama before us all. She has, since her marriage, attended our meetings, and I hope may be brought to a knowledge of the truth. A few people come to the house for tracts, and the villagers listen with a tolerably good grace, when the subject of the Christian religion is forced upon them. They have, however, no interest in it, and frequently say they want to hear nothing on the subject. Alas! what will become of their souls. Beside the native brethren and Mrs. Stilson's two scholars, two or three others were present at morning worship; and towards the close of it four or five men from a neighboring island came in, who also remained after the others left, and heard the way of salvation through Christ explained. "Blessed are the meek," &c., was the subject of discourse this evening.

14. During the first half of my sermon this morning, a dozen or more men and women, beside the ordinary congregation, were present, and a few remained till the meeting closed. Early in the morning seven or eight men from Aeng, a part of whom were at the house yesterday, came to beg more tracts, as they were about to return home. At evening a few Christians came in, to whom I spake about hungering and thirsting after righteousness. The prospect of doing good to the heathen here appears very discouraging, but I trust I may be made instrumental of good to the native Christians with me. I am trying to lead them on to higher attainments in piety, and may the Lord bless my instructions to their spiritual welfare. At my evening meeting in the village a few listened to the truth. A few evenings since, as I visited a neighboring village, the people gathered around me to tell of their diseases, and inquire for remedies. O, said I, you have a more dangerous disease within you, which will terminate in everlasting death, if not healed; why don't you inquire about that? I then told them of the fatal effects of sin, and the remedy provided by the death of Christ. They heard what I said, but were evidently far more anxious about their bodies, than their souls.

21. I had a more than usually attentive audience at the teacher's on Wednesday evening, to whom I explained the nature and results of re-

pentance. A few men from a distant village, who came for tracts, also manifested some interest in the truths they heard. In other respects the past week has been like former ones, with scarcely any thing to interest or encourage us. From Ramree I hear somewhat encouraging accounts. The people continue to read and hear about the Christian religion, and a few manifest some interest in it. At evening worship, four or five, beside my usual hearers, were present. Sermon from "I shall be satisfied, when I awake with thy likeness." At evening, in continuation of my exposition of the beatitudes, I spoke on the character and reward of the merciful.

May 1. Returned this evening from Ramree, where I went with br. Stilson six days since, to complete our arrangements for removing there, &c. On Sunday I preached in the morning at the government house. It rained at the time of worship, so that only two men from the town came with the native Christians to hear the gospel. They listened very attentively, and assented to the truth of what they heard. At evening I went by invitation to a native's house, where thirty or more were collected, and we commenced singing, with the hope of a pleasant and profitable season; but just as we finished our hymn, a cannon was discharged, and the people commenced shouting, firing guns, beating their houses and the streets, &c. &c., to drive the "evil spirits" out of the town, that they might be exempt from sickness, &c. The confusion was so great that I despaired of being heard; but finally the tumult subsided sufficiently for me to tell those present of the cause of diseases and the other ills of life, sin; and of Christ, who alone can forgive it, and save men from the calamity of an eternal hell. The Christian religion seems to be exciting some attention in Ramree now, but we cannot tell what will be the state of things when missionaries have resided there long enough for the novelty of the subject to wear off, and opposition to strengthen and concentrate.

Removal to Ramree—Encouraging Prospects—Institution of a Church.

10. I arrived this evening with my family and effects at Ramree, which I expect will hereafter be my permanent location. The town is more than four times as populous as Kyouk Phyou; has the reputation of being very healthy;

the people are far more intelligent and inquisitive than those of K. P.; and as here is ample room for both br. Stilson and myself, we hope to accomplish more by concentrated, than we could have done by divided action. When we left, the people at Kyouk Phyoo manifested the same attachment to us, and the same opposition to the Christian religion, which has heretofore characterized them. One young man, however, formerly our scholar, encouraged us by saying that he believed on Christ, read the scriptures, and prayed every day, &c. I cannot but hope that some of the seed heretofore sown in Arracan, will yet spring up and bring forth fruit to the glory of God, and that some, even in Kyouk Phyoo, will yet be brought to a knowledge of the truth.

18. This evening we removed from the government house, to the one br. Stilson has been building. The rain has fallen almost incessantly since we arrived, and all have been so busy, in repairing houses, &c., that very little preaching has been done. Some, however, have heard the truth, and a few seem to be considering it with a degree of interest.

26. Last Sunday twenty or more came to hear the truth, and a few manifested an inquiring spirit, which I hope may lead them to investigate the claims of the religion of Christ upon their belief, until they cordially embrace it. To-day only five or six were present, beside the brethren, though as many more came just as I had concluded my sermon, with whom the assistants spent about an hour in explaining the "new religion." I hear of some encouraging cases in the town, but we cannot tell what the result will be. We came here believing that it was the will of God that we should do so, and I trust He will glorify himself by us in this place. The cholera is now raging here, and 60 or more have died of it recently. May the people learn righteousness while the judgments of God are abroad among them.

June 2. Five or six men and more women, were present at worship this morning, beside the native brethren. Preached from II Cor. vii. 10, and was listened to by some present, with a good deal of apparent interest. At one o'clock, br. Stilson met the native Christians, as usual, for a prayer meeting. This evening I spoke to them on being persecuted for righteousness' sake.

Although the Christians who came with us from Maulmain have long had a letter of dismission from the church there, we have been separated so much since we came to Arracan, that it has not been convenient till last week to form them into a church. On Wednesday evening, after preaching from Eph. v. 25—27, br. and sister Stilson, Mrs. C. and myself having mutually agreed to fellowship each other, and form together a church of Christ, we proceeded to consider the cases of the seven disciples who accompanied us from Maulmain. Three were received without any objection. To the fourth, objections were proposed, which we spent Thursday and Friday evenings in examining, when we unanimously received the individual. The remaining three had grossly sinned, and as they had not yet manifested that deep penitence which is desirable, they were not received into the church. We hope however, that they will all be brought back again to the fold of Christ. The church now consists of eight members, only two of whom are Mughs. One was baptized by br. Judson at Maulmain, about four years since, the other Moung Nway, was baptized by me last year. *Let not the large and flourishing churches in America forget the little churches just struggling into life in this heathen land.* Pray for us, is our constant and urgent entreaty.

9. At the time of morning worship the rain poured down to such a degree, that none save the native brethren and our school teacher, with br. Stilson's teacher, were present. After the evening service, the two assistants who had been guilty of crime, one at Maulmain, and the other at Kyouk Phyoo, confessed their sins, apparently with hearty penitence, as they had before done both publicly and privately, and as they had given satisfactory evidence of true repentance, we thought it our duty to receive them into the church, which we did unanimously. Last Thursday evening the rain intermitted sufficiently to allow me to go to Moung Net's house to preach. Thirty or more very serious and attentive hearers listened with quietness and decorum to remarks on the love of God in giving his only begotten son to die for the sins of men.

16. After meeting on Tuesday evening last, Mee Pah, who, on account of gross transgression, was not received into the church at its formation, confessed her sin with expressions of deep penitence, and begged admission. Her hus-

band had before told me that he thought her increased seriousness and frequent prayers indicated that she was truly penitent, and Mrs. C. and Mrs. S. who had both conversed with her very freely and fully on the subject, were satisfied that she had really repented, and as all the members of the church were satisfied on this point, she was of course admitted. The church now consists of eleven members, seven of whom are natives, and we are hoping that others will be added to it soon.

Preaching at Ramree—Increased attention to the Gospel.

There appears to be a very interesting spirit of inquiry abroad among the people. As I was walking through the town a few days since, I heard some of them talking with much earnestness about "the eternal God;" and I am told there are several who are investigating the subject of the religion of Christ with deep interest. I heard, the other evening, an aged *heathen* woman calling to a young man who was passing with one of our tracts, to read it with attention; for, said she, "Jesus Christ's books are very good." At Moug Net's house, on Thursday evening, fifteen or twenty listened about an hour, with perfect silence, and apparent interest, to the truth. Saturday evening, as I was walking in the town, seeking an opportunity to do some good, a young man, with whom I had conversed two or three times, came and inquired if the next day was not Sunday, saying that he would come and hear "the law." I commenced talking with him, and soon had twenty or thirty around me, with whom I spent about an hour, answering questions, and urging them to believe on Christ, the Savior. The cholera has somewhat abated.

Last Tuesday Mrs. C. commenced a school with thirteen boys, which has since been increased to fifteen, but some of them do not attend constantly. Several others, some of whom are girls, are promised, but we cannot yet say how schools will succeed here. We regard them as very important aids in spreading and establishing the gospel among the heathen. This morning the scholars came at nine, as usual, and Mrs. C. taught them a few of the important truths of the Christian religion. At ten, public worship commenced, and forty or more quiet and attentive hearers were present. At evening,

none but our members came to worship, and one of them, Moug Net, was surrounded by so many inquirers about the religion of Christ, that he could not come.

23. Last week I had two evening meetings in the town, one at the house of a heathen, the other at Moug Net's. At the former place, twenty or more were present; at the latter, not quite as many. On Friday evening, I observed several men collected on one of the large, fine bridges, (of which there are three in the place,) two or three of whom had tracts. I asked for a tract, and opening at the close of the sermon on the mount, read the comparison of a man who obeys the gospel, to a wise man who built his house on a rock, and then commenced addressing them on the importance of believing on Christ. I was soon surrounded by thirty attentive hearers. As it was the evening for meeting at the house, I told them at leaving, that I should preach there, and invited them to come if they wished to hear more. A dozen came and listened with attention and much apparent interest for about an hour. This morning, fifty, I should think, came to worship, but a fire broke out in the town just as I had commenced preaching, and several left. At evening about fifteen, beside the brethren, came, but as my subject was the second article of our creed, relative to the number and divine origin of the sacred scriptures, they were not sufficiently interested to remain till the meeting closed.

30. The past week has been, on some accounts, the most interesting one to me, that I ever spent among the heathen. Monday evening I went to the house of one of the most respectable natives in the town, to preach, and for an hour or more, declared the truths of the gospel to full a hundred quiet and attentive hearers. After sermon the Ramree kyon-tot (*i.e.* a teacher versed in the sacred books) commenced a discussion with me, which continued but about half an hour. The opportunity was a good one, to explain some of the fundamental truths of the Christian religion, such as the depravity of man, and the necessity of a change of heart, and of an atonement for sin, &c. Tuesday there were more than the usual number of visitors at the house. Among others were two Mussulmans about sixty years of age, with white flowing beards, and of a very venerable and interesting appearance. They said they heard from all the people, that

I preached "a good law," and they were anxious to hear it for themselves. When I announced to them the glad tidings of salvation through Christ, they seemed astonished and delighted. They took "The way to Heaven" with them when they left, promising to read it carefully, and to come again. At the evening meeting at our house, there were only a few, beside the members of our church. The preaching at the Sunday, Tuesday, and Friday evening meetings at our house, is designed rather to lead Christians to higher attainments in knowledge, than to instruct the heathen. Wednesday evening I preached in a part of the town where I had not before been, and had about eighty hearers. At Moung Net's, on Thursday evening, sixty or more listened to the truth, some of them apparently with a degree of interest. Some of those who have come to the house this week, have manifested a good deal of interest in the religion of Christ, but I fear none of them feel that they are perishing sinners, whom Christ alone can save. At morning worship to-day, the congregation was not quite stationary; some went and others came during the sermon; but the average number of hearers I should think was about eighty. Some listened with a great deal of apparent interest. Several young men came toward evening to ask for books, and some remained "to hear the law."

Burmah.

EXTRACTS FROM A LETTER OF MR. STEVENS, DATED MAULMAIN, JULY 31, 1839.

It may be recollected by some of our readers, that in 1835 Mr. Wade opened a school in Tavoy for the purpose of giving theological instruction to such converts as were expecting to engage in the work of the gospel ministry. The school was continued by Mr. W. till Nov., 1837, and then closed, in consequence of his ill health. In March, 1839, it was re-opened by Mr. Stevens in Maulmain. In a communication of the above date, Mr. S. gives the following account of the institution :

Theological School at Maulmain—Labors and success of Native Assistants—Baptisms at Maulmain and Done Yahn.

The Seminary may now be said to be fairly resumed. On the departure of Mr. Judson for Calcutta, early in the spring, as it became necessary that some one should assume the charge of

the assistants during his absence, it was agreed among the brethren that this care should devolve on me. I soon made arrangements for forming them into a bible class, which should meet twice during the week. We commenced on the afternoon of March 4th; present, seven assistants, all of whom, with one exception, were *preaching* assistants. On the 24th of April, the first daily student arrived from Amherst, when I began to call the assistants together three times in the week; but this will not much interfere with their daily preaching, as they do not convene till 3 1-2, P. M. They have appeared to be deeply interested in their studies, but are almost destitute of any helps, with the exception of the sacred text and their teacher. We have been through the Epistle to the Romans once, and are now going over it a second time. This beginning is small, but better than I anticipated. I love the work, and of course am happy in it.

There were present in our class to-day, fourteen persons. Two, who are members of the Seminary, are now absent, but are expected soon to rejoin us. Of the whole number now studying, one is from Amherst, one from Ava (now absent,) two from Tavoy, and the remainder are connected with the Maulmain station. One is a Toungthoo, the others are Burmans and Talings.

Since assuming the charge of the assistants, I have uniformly assembled with them at 8 1-2 o'clock every morning except the Sabbath. After prayer, in which generally all have united in succession, I have listened to the accounts of their labors on the preceding day, and then distributed them into different parts of the city. Three of the number are stationed at such a distance from our place of meeting, as to render it inconvenient for them to assemble daily; consequently, I have required them to meet with us only once in the week. I think I may safely say of our assistants, that, generally speaking, they have thus far been diligent and faithful in their labors. They appear to be deeply interested in their work, and the fruits of their efforts are apparent. While they have met with much violent opposition, they have also had the happiness to witness the bitter opposer become the calm and apparently sincere inquirer after the truth. Some also, who have for years been kept back by shame and fear, have come forward boldly, and have been

baptized. This is especially true of the two individuals who last received the ordinance. They are both men of influence, heads of families, and known throughout the city; and their baptism has emboldened others to come forward, who will probably be baptized in the course of a few days or weeks. In view of these circumstances, the assistants are greatly encouraged, and frequently relate accounts of their preaching, with unfeigned joy. May the Lord pour out abundantly upon us the spirit of grace and supplication, and bring many to the acknowledgement of Christ!

In the English department, in which Mr. Simons has been associated with me, our congregations have increased within a few months past, so that now we have on Sabbath evenings an average attendance of fifty. I have also had the pleasure of baptizing six individuals since the beginning of the year, four soldiers and two Eurasians. My other engagements forbid my devoting more than my evenings to the interests of this church. I have uniformly met with them four evenings each week, and two evenings I conduct worship in the Burman chapel.

I have also recently become connected with the Karen department. As the church of Pgho Karens at Done Yahn had not been under the care of any one who was recognized as its pastor, I was requested by the brethren here to take the pastoral charge of it and the general superintendence of that station. I have consented to act in this new relation to that church and station, in hope that the cause of the Savior might be promoted by such an arrangement. On the 19th of the last month I made my first visit to that place, and found Miss Macomber in the enjoyment of her accustomed health, and the native Christians appeared to be doing well. I remained two days and a half, and had the happiness of baptizing four persons, all heads of families.

Mr. Stevens gives the following interesting

Account of the candidates—Opposition of their parents, &c.

The first person examined, was a young mother, of unusually interesting appearance. About two years before, she had seemed much interested in the subject of religion, and the hope was entertained that she would soon come forward to ask for baptism, as

some of her companions did, who, together with herself, were then members of the Pgho Karen school. She, however, very unexpectedly, ceased to attend both the school and at worship, without any apparent cause, and subsequently gave no indications of special concern for her soul. Not long after leaving the school and ceasing to attend worship, she was married. Her first child God took from her by death, and when she recently expressed her determination to be baptized, her husband forsook her, and taking the child which she now has, carried it to his father's house, declaring that he would keep it. This trial was extremely severe, but she said she could not give up Christ for her child, and adhered to her determination.

Two of the applicants were husband and wife. The former had been a robber, and had suffered imprisonment for his crimes two years. The parents of the latter were exceedingly opposed to her being baptized, urging that it would be the same as forsaking her parents, which would be contrary to the customs of their ancestors. The father, indeed, threatened to bring them both before the government for this crime, and came down to Maulmain for this purpose, but returned, of course, without success.

The remaining individual was also the head of a family, who had for a long time appeared to be halting between two opinions.

On the Sabbath, these four individuals were unanimously received, and accordingly, in the afternoon we assembled again in the chapel, preparatory to our leaving for the water side. While I was conversing with the candidates in private, we were rudely interrupted by the entrance of the mother of the second woman mentioned above. She seemed very much excited, and violently seizing her daughter's arm, saying, with every breath, "living or dying, I will have my daughter," endeavored to drag her out of the house. We immediately interfered, and prevented her from doing any injury; when she went off in a rage to call her husband. We returned to the room, and I resumed my conversation with the candidates, but soon heard it whispered, that the husband was coming. I went to the door immediately, and stood at the top of the steps. As he approached the bottom of the steps, followed by his wife, and a number of men, with whom he had been drinking, I addressed him

in a calm and kind tone, and told him to pause a moment, I wished to say a few words. He ascended the steps, and sat down, trembling like an aspen. Some of us lifted our hearts in secret prayer to God. After a few words intended to lead him to think of what he was doing, he replied, that he wished to have his daughter* go to his house awhile, that he might explain to her the customs of their ancestors, and that we were hindering her from so doing. With these words he descended the steps, and returned home. We felt that God had heard our prayer, and calmed the rage of the lion. We all assembled in the chapel and commended ourselves to God, giving thanks for His mercy, and praying for that deluded man. After prayer we went directly to the water side. Our path lay through the jungle. The poor woman expecting to be waylaid, kept close to us, till after a walk of half a mile we arrived at the destined spot. All around was the wildness of nature. One little spot alone was cleared, which overhung a small, but rapid brook, which was now to be consecrated by this holy ordinance. Here I had the happiness of baptizing these four individuals, without molestation, and as I turned to come up out of the water, there stood the mother of one, and the husband of the other woman, who had just arrived with the determination of taking them away by force. We returned, thankful to the Hearer of prayer, who had so completely frustrated the designs of His enemies, and the wild jungle heard our song of praise.

In a letter of previous date, Mr. S. expresses the following views of the progress of truth in British Burmah:

I was partly prompted to write by the sweet sound of Christian voices, from a neighboring house, which, as they warbled the notes of praise heard only in Zion, reminded me of what once was, in this land of idols, and led me to anticipate what will be. My mind was the more prepared for such anticipation from the fact, that for several days past my attention has been more than usually called to the state of

religion in this city. My hopes have received new strength from the evident marks which appear of the onward progress of the gospel in this land. It is perfectly manifest, that Christianity is sapping, unobtrusively, but silently and steadily, the very foundations of the fabric of Buddhism. Light has increased, and is daily increasing, and many begin to express their fears, that this religion will ere long supplant their own. The subject is agitated among the people, and not unfrequently the assistants meet with persons who are found advocating the truths of Christianity, although they are not themselves disciples. O that more prayer might abound for the heathen! God is the hearer of prayer.

EXTRACT FROM A LETTER OF MR. ABBOTT, DATED MAULMAIN, AUGUST 9, 1839.

At the above date Mr. Abbott was still at Maulmain. With Mr. Kincaid, he was waiting the result of the political agitations of Burmah. The question of peace or war with the British was not settled. Later advices from Calcutta state that it is determined there will be no war this season; and the *Friend of India* expresses the opinion that fear of British power on one side, and hands already sufficiently occupied on the other, will effectually prevent a rupture on the questions at present in dispute. In either event, we may hope, that at no remote period our missionaries will be allowed again to return to the fields where they have formerly labored, and which they are so desirous of re-occupying. Mr. Abbott gives the following account of

Persecution of the Karen Christians.

In connection with br. Kincaid I have recently been contemplating a visit to Rangoon, but the unsettled state of the country has, up to this time, rendered such a step imprudent. I have heard from the churches there several times, and have received letters from Ko Thah-a, the pastor of the Rangoon church, and Oung Bau, one of the Karen assistants. Owing to the excited state of the country arising from its disturbed political relations, the disciples of Christ have been permitted to enjoy a season of quiet, which continued till within a few weeks past, when the Burman officers found a pretext for renewing their oppression. De Poh, one of the Karen assistants, living at Karen River village, knowing from his

* He had sent for his daughter early in the morning for the same purpose, and she had, of her own accord, together with her husband, sent back a reply, that it was the Lord's day, and she wished to spend it in worshipping Him; therefore she could not go on that day, but would go on the day following.

past experience that he would be the first to suffer, in case of persecution, deemed it prudent to retire with his family farther into the interior, where he hoped to enjoy tranquillity, and be permitted to pursue his labors unmolested. But no sooner were the Burman officers aware of his absence, than they fined the Christians who remained at that village, one hundred and seventy rupees; one hundred of which they have paid, and seventy remain to be paid during the present month. But as they will make it out by voluntary contributions, it will be comparatively light, as there are about fifteen families in the village. I say *comparatively light* in reference to some of their former fines. It will produce positive distress, as they are fined to the very extent of their ability to pay. Still, I hope they will be able to make out the money without selling themselves into slavery, as they have been obliged to do in former instances. Their steadfastness under these trials indicates their strong attachment to the truth, and the genuineness of their Christian character. From the letter received, I learn that though the brethren are desirous I should visit them, they are convinced that at this time such a step would be attended with positive evil to themselves. Oung Bau mentions that the people of Bassein have sent for him to come and live with them, and preach the gospel, which indicates the state of feeling in those parts.

Karens.

ANNUAL REPORT FROM MR. WADE.

In the report transmitted to the Board by Mr. Wade, of Karen out-stations, he remarks of Tavoy city, the principal station, that they have there two sermons every Sabbath in Karen and Burman, and one every evening during the week, besides preaching in English every Sabbath evening. Two Burman assistants are constantly employed in preaching and distributing tracts in different parts of the city. Among the multitude of thoughtless heathen to whom they preach, are found many attentive listeners to the truth. Mr. W. gives the following account of

Mata—Effects of the Cholera—The school.

At the close of the rains, when the season arrived for travelling, I went to Mata, accompanied by Mrs. Wade. We found the church in as flourishing

a state as could be expected, after the severe afflictions which they had passed through the season before, occasioned by the cholera, which were sufficient to try the faith of all, and bring to light any who had professed themselves Christians from worldly motives. One or two, on losing near relatives, had shewn some signs of apostacy; but after an examination of their cases, and a profession of repentance, and a promise of entire reformation, they were restored to their standing in the church. One young woman has been suspended from church privileges. A man and woman have been excluded for immoral conduct. Though the members stood firm to their profession of Christianity during the visitation of the cholera, yet numbers of them moved out of the place, from a strong apprehension of its being unhealthy. Yet, in general, they remained near enough to meet with the church for worship on the Sabbath. The present season has also proved quite unhealthy. Fevers and other diseases have carried off several, which has increased their apprehensions of the insalubrity of the place, and induced others to move soon after our return to Tavoy. During my stay at Mata, I made several short excursions in the vicinity. One among the Pgho Karens was particularly interesting. The principal head-man of all the Pghos in this region, appeared very favorable to Christianity, and talked seriously of becoming a Christian soon. He encouraged his people to listen to the truth, which many of them did. Ten converts were baptized at Mata this season. Many others applied for baptism but they were advised to wait that they might have an opportunity to receive further instruction before making a public profession. Notwithstanding several families removed from Mata through fear of sickness, many of the children returned to attend the school, which numbered eighty pupils, who made gratifying proficiency in reading, writing, and the study of scripture lessons, &c. Several of the number gave pleasing evidence of serious religious impressions, while six of our former pupils were baptized, and added to the church. The first class in the school was composed of young preachers and school teachers, who had returned from the villages, and others who were preparing for the same work. These studied the scriptures. The school and the pastor at Mata have been supported during the

past year by the Tavoy Missionary Society.

Toungbyouk—The state of the Church—Baptisms.

On the 31st of December, I left Mata, in company with several Karens, on a tour through the jungle to Toungbyouk. We found the road (if it could be called such,) excessively bad, having in many places to cut our way through clumps of bamboos, thorny rattans, and other creepers, so that we were ten days in reaching the place. In one instance, we were unable to obtain water, and were obliged to spend the night in the jungle, hungry and thirsty; but the hardships, fatigue, and dangers of the journey were repaid by the kind reception the dear Christians gave us when we arrived, who did every thing in their power for our convenience and comfort. I found the church in a better state than I expected, as two years had elapsed since we had been able to visit it. Indeed, there was but one case which required discipline. That was a young man who had been unkind and disobedient to his parents. Before the communion season, however, he asked pardon of both his parents on his knees, before the congregation, and promised solemnly to do so no more; on which he was forgiven by his parents and the church. Ten persons came forward, and requested baptism; three of whom were rejected, and seven received. Among those who were examined, was a young man living at a settlement half a day's journey from Toungbyouk. I asked him if he came to meeting at Toungbyouk occasionally on Lord's-day? He replied that he had been once or twice, during the last two years. I began to think he was about to give very little evidence of piety. I asked him if the three or four brethren at his settlement met together for worship on Lord's-day? He said yes. Who reads the scriptures to them? I, said he. Who preaches? He hesitated. One of the members present answered, he preaches. He was received most cordially by the church. Among those baptized was another daughter of the old man at Kyouktoung, whom we found two years ago, about to offer a hog to the nats, but who was dissuaded from it. He has ever since worshipped the living God. Another was an old man just going down to his grave. He was totally blind of one eye, and nearly so

of the other. His case excited much sympathy among the brethren. We remained five days. On the Sabbath the ordinances of baptism and the Lord's supper were administered. On leaving, the Christians furnished us with such things as they were able for our journey, and several of them accompanied us five or six miles; they then returned, promising to remember us in their prayers, which I have no doubt they do. Our return journey was performed in five days and a half.

Yéh—Baptisms—New Christian village.

Br. Mason kindly consented to visit this station this year, partly on account of my feeble health, and partly to give me a longer time to stay in Mata. He proceeded over land to a Karen settlement at the head-waters of the Tavoy river, where he learned that a missionary from Maulmain had just visited Yéh, and baptized ten persons. This information induced him to return. We have occasionally had the pleasure of seeing some of the leading members of the church at Yéh in Tavoy, who have given us a good account of those recently baptized. This speaks well for the assistant who has labored there. Some of the members of this church have commenced a village at the head-waters of Tavoy river, and probably most, if not all, of them will remove there next cold season. During the present rains we have an assistant preaching at Yéh, and a school teacher at the new settlement. The station has been supported the last year from the funds of the Tavoy Missionary Society.

EXTRACT OF A LETTER FROM MRS.
WADE, DATED TAVOY, AUGUST 29,
1839.

State of the School at Mata.

The first of December I accompanied Mr. Wade as usual to Mata, and though we found the families a good deal scattered, on account of the cholera, which prevailed the preceding year, yet, on approaching school, I soon saw seventy happy looking pupils around me; and having better qualified teachers than formerly to assist, the school gave me more satisfaction than any previous one at that place. The superintendence of this school, together with instructing the Karen sisters

around me, administering to the sick, and watching over the church as far as I was able during Mr. Wade's absence, occupied my time during the few months I remained at Mata last season. As the parents of our pupils provide a school-house, and black boards for the children, the only expense of the school was for teachers, who received less (both of them) than three dollars per month, which, together with the salary of the native pastor, has been most cheerfully defrayed by the Tavoy Missionary Society. Those who support pupils in our Karen schools may be interested to know, that besides attention to the lessons of the children, it is my practice to call one class after another to my room daily, where I catechise them, converse repeatedly with them concerning the state of their soul, and then pray for their immediate conversion to God. We have also a Sabbath school for their benefit, and the Maternal Association labors and prays particularly for their conversion. We always have a number of pupils in the Mata school from other villages, whose board and sometimes clothing is given by the families at Mata, so that they do more for others than we do for them in paying for their school teachers. When the time comes for us to return to Tavoy, we give a vacation, at the expiration of which the pupils come to Tavoy, and spend the rains with us; where the whole expense of the school is charged to the Board. At the close of the rains we have another vacation, until the school is reopened at Mata for the dry season.

An interesting number of our pupils have been hopefully converted every season since we have been in Tavoy, though we have not been careful to number them in writing to the Board, as we are frequently disappointed in those who appear well for a time; and hence we have adopted the custom of retaining such young converts under instruction a year or more previous to their baptism. Last season while at Mata, my list of converted pupils numbered twenty, six of whom were baptized before we left; since then, two or three of the remaining names have been erased, as not giving sufficient evidence of the new birth; while the hopeful conversions of a later period have filled the vacant places in the list. May all those dear names be found written in the "Lamb's book of life."

EXTRACTS FROM THE JOURNAL OF MR. INGALLS.

(Continued from p. 5.)

Applicants for Baptism—Chapel completed.

Mergui, March 24, 1839. At our native service this morning, we received a man from Madras, as a candidate for baptism, and a soldier in the afternoon. This man, who has been pious for a number of years, gave an interesting account of his conversion. These individuals were baptized at 3 P. M., in the presence of a large assembly of Burmans.

April 7. Assembled for the first time in our new chapel, where I preached to a congregation of eighteen persons, from Isa. lv. 1. We have been employed in erecting this building for a month past, and now offer praise to Almighty God, for having been permitted to establish in this idolatrous city, a place for his name. May many in this house learn of Christ, and may it soon be filled with devout worshipers.

May 6. This evening we dispensed with our usual exercise, to unite with our fellow laborers and distant brethren in the concert of prayer. How consoling to our hearts to know that so many of the church militant are bowing around the mercy seat, offering fervent prayer for the coming of Messiah's reign in this dark land.

30. Nearly thirty Karens have entered our school, and are making good progress in their studies. Our meetings are quite interesting. About fifty attend on the Sabbath. We feel a strong desire that the glory of God may be revealed in the salvation of sinners.

June 2. To-day a Burman made application for baptism. He gave some evidence of being born again, but he was put off for a time, that we may obtain clearer proofs of his conversion.

16. The man alluded to above has been received for baptism, but having been very wicked, his baptism was deferred until he has confessed his guilt before those who were his associates in sin.

21. Appearances are more favorable. Two Burmans have come out in favor of the Christian religion, and testify amidst reproach and scorn, that Jesus Christ is the only Savior. They are examining the subject of baptism. Many more listen with apparent interest to the news of salvation.

In addition to our Karen school, we have about ten Burman children under instruction. Br. Brayton is now here, and has charge of part of the Karens. My time is wholly occupied in the supervision of the schools, visiting the zayats with the assistants, and in preparations for public labors.

In a communication dated Sept. 7, Mr. Ingalls writes :

Our brightest prospects are among the Karens. The Burmans of this province glory in rejecting the gospel. Our assistants continue to preach to them, and warn them of the consequences of rejecting Christ. At times individuals have given us hopes that they were near the kingdom of heaven, but I regret to say, they have returned to their sins. The Burmans, Chinese, and Mussulmans of this place, are a most abandoned people, addicted to smoking opium, and drinking arrack, sins which blind the mind, and stupify the conscience. I have spent a part of my time in preaching to the Burmans, and part in the Karen school. The school numbers between thirty and forty pupils, principally of that tribe among whom the gospel has triumphed so gloriously, with a few Pghos, under the instruction of br. Brayton. God is pointing out the Karens, as the people whose day of salvation has come ; to them the gospel is indeed good tidings, while to most of the Burmans it is foolishness. Among those now in this school, are a number of young men of good minds, and fair promise for usefulness. The Karen chief to whom I have had occasion to allude in former communications, is also studying, having determined to spend the remainder of his life in preaching the gospel. We hope from his piety, standing, and talents, that he will be the means of winning many souls to Christ.

We have a Burman school consisting of fifteen pupils, mostly girls, who manifest much interest in their studies. We cannot anticipate a great increase of our present number of Burman scholars until the violent opposition to the gospel now experienced, has abated. In addition to our other labors we have a meeting for religious worship every evening, which our scholars attend. Some of them, who give evidence of piety, are desiring baptism, but as it is thought best to baptize them in their native villages, their request is deferred for the present. We have been pleased with the progress of

these pupils, in reading, writing, and arithmetic. The latter study, especially, has interested them much. The Karens having no physicians, make offerings to nats for the removal of their diseases before their conversion, but afterwards, they look to their teachers for medicines, and their demands for them are not a few. I have given from my private store till nearly exhausted—and am now obliged to turn them away with the remark that my medicine is gone, but that I have written to the American teachers for a new supply, and hope ere long to receive it. It is impossible to state the amount of suffering we are permitted to relieve by the most simple prescriptions. We are frequently permitted to prescribe for the wild Karens, who, from experiencing the good effects of our medicines, give up their nat worship, and listen to the gospel.

Creeks.

EXTRACT FROM A LETTER OF MR. MASON, DATED CREEK NATION, JAN. 10, 1840.

The opposition with which the missionaries to the Creeks have for some time had to contend, appears by the following extract to have recently assumed a threatening aspect. It is understood to be instigated by a few unprincipled white men, and to be limited to them and a portion of the Creeks whom they have succeeded in exasperating against missionaries and the gospel. The present violence, however, is so great, that it may render it necessary soon to suspend the mission to this nation for the present. The letter gives the following account of

An attack on Mr. Mason—Unsuccessful attempt to secure the offenders—Present condition of the station at Ebenezer.

It is with peculiar feelings that I inform you of our present critical situation. In addition to the other difficulties with which we have had to contend since we arrived in the nation, I am under the painful necessity of recording one, which, while it shews that at present nothing can be done for this people, also shews the imminent danger to which we are hourly exposed, while contending against the uncompromising prejudices and determined opposition which, to carry its point, resorts to the tomahawk and scalping knife.

On Monday last, as I was walking some 200 yards from our house, I observed three or four Indians approaching in a direction to cross my path. As they were concealed from view most of the time by a thicket which lay between us, I gave but little attention to them, until they advanced to within about 100 yards of me, when one of them called out in broken English, "Here is the — niger missionary — shoot him." As I heard this, I turned my head just in time to see the flash of a gun, a ball from which, at the same instant, passed twice through my coat and vest in front, and probably not two inches from my heart. I immediately called out to know what they intended by such conduct? upon which one of them drew a large bowie knife, and started towards me. Seeing that he was determined to take my life, I ran through a thicket where his horse could not go, until I came to a brook the banks of which were covered with an almost impenetrable growth. I ran down this nearly half a mile, until I heard the whooping and yelling of the Indians, when I looked around, and saw them returning some distance behind. These facts were immediately laid before the Agent, who accompanied me to several of the chiefs, to whom complaint was made, of the outrage. They denied having any knowledge of the affair, or of approving it. The principal chief gave me to understand that he would do what he could to render me safe until I could

get out of the nation. Two days since a council was held, and a party of light horse troops were ordered to go through the nation, and if possible, to ferret out the criminals. As yet they have heard nothing from them. How much sincerity there is in these movements of the chiefs, I know not; but I have seen and heard so much of Indian treachery, that I place but little confidence in them. The *immediate* cause of this unfortunate occurrence was, doubtless, I think, owing to the improper conduct of some, who call themselves missionaries, together with insinuations of some white men, that we were no better than they. Yesterday I visited Fort Gibson for the purpose of obtaining accommodations for myself and family, until a boat arrives, which may not be in for several weeks. I did not succeed, however, as (owing to the recent arrival of troops from Fort Towson and Fort Leavenworth, for the purpose of settling the Cherokee difficulty,) every nook and corner was crowded to overflowing. What course I shall next take is uncertain. I think some of purchasing a canoe, and descending in it as far as Fort Smith, at least, where I can probably find boats for Little Rock. This is my situation at present. I cannot step out of doors without danger of being shot. When we lie down at night, we fear the house will be burned down over us before morning. We are told by almost every one, that it would not be strange if the Indians should burn and plunder it at any time.

Miscellany.

CONNECTION OF THE BRITISH GOVERNMENT WITH IDOLATRY IN INDIA.

Perhaps some of our readers may occasionally enquire, why the gospel does not more immediately and invariably prevail over the ignorance, superstitions and miseries of idolatry, where it has been brought into contact with them. Especially, since reading in our two last numbers descriptions of some of the Hindú pójás, they may be tempted to ask, why have not these abominations been abolished by the light of truth and the influence of the powerful Christian government under which they are practised? They may be startled when told that though this is nominally a *Christian* government, instead of giving its support to the

gospel, and its influence to promote the diffusion of Christianity among its pagan subjects, it has joined itself to their idols, and both directly and indirectly sustained and perpetuated these very abominations, for no better motives than worldly policy and love of gain. It is believed that the extracts which follow, while they establish this fact, are calculated to extend our view of the subjects of prayer which demand the attention of those who labor for the conversion of the heathen, and to arrest a decline of confidence in the power and efficacy of divine truth. The first, from the Calcutta Christian Observer, is given as a reply to the question put by a writer in that publication, "What has the interference of government to do with the support of idols?"

I reply, it might with much more propriety be asked, "What has it *not* had to do with it?" Ask the natives themselves, and they will without hesitation tell you, that if government had left the temple to itself, it would have been, like those of Bhabaneshwar, overgrown with weeds—a monument of folly crumbling to decay and but rarely visited. Let it be asked, Who has been engaged in collecting the tax, superintending the servants, and regulating all the affairs of the idol's establishment—providing the British cloth to the annual amount of 1080 rs., to adorn the *Ruths*—selling old cars "that can no longer be instrumental to the homicides of Jugurnath"—providing "new idols, whose cost actually amounted, from 1829 to 1831, to the sum of 5,500 rs.?" Who is it that has made every accommodation, *avowedly* for the convenience of the natives to visit their far-famed idol?—that has sent out servants (allowing them a certain sum of money for every pilgrim they bring,) to persuade persons from a distance to come and behold the wonders of their god?—that has, in short, mixed up and identified itself with idolatry in every possible transaction? I answer, and I blush for my country while I do so, "It is government! Yes, a professedly Christian government—a government which might be the light and glory of the world!"

What can we as enlightened men and Christians think, when we hear the missionaries of a false god, (or may I not rather say of a Christian government—for they go out under their *auspices* and *directions*, and are *supported* by them,) in proclaiming the greatness of Jugurnath affirm, "That he has now so fully convinced his conquerors of his divinity, that they have taken his temple under their own superintendence; and that to provide him an attendance worthy of his dignity, they expend thereon annually nearly 60,000 rs. ! inspecting with care every department, and punishing any negligence in the service of the god?—that, although the British so far surpass the Hindus in other knowledge, they are so fully convinced of Jugurnath's deity that they command a portion of food to be set before him?—that they in reality worship him; and although, from their being unclean, the god cannot permit their approach within his temple, yet at his festivals they testify their veneration, by providing him with superfine cloth with which to adorn his car—which they formerly supplied from their own storehouse in Calcutta—and since its abolition they have given money for its purchase?—that they appoint officers to see that due order is observed in his worship; and that some great men attend to grace the solemnity with their presence?—that they need

money, and being convinced of the transcendent benefits to be obtained from beholding him, they levy a small tax on those who would behold him?—that they are themselves paid, and persons sent forth by them, to persuade all who wish for a full remission of sins, to come and behold the god in all his majesty!"?

"It was said by one of the principal natives, that a Parihári, in 1821, despatched one hundred agents to entice pilgrims, and the ensuing year received the premium for 4000 pilgrims! He was at that time busily engaged in instructing one hundred additional ones in all the mysteries of this singular trade, with the intention of sending them to the Upper Provinces of India."

Whilst the government thus allow the broad black seal of idolatry to be stamped upon its name; whilst it provides every encouragement and accommodation; whilst it employs its hundreds of inveigling ambassadors, whose salary is proportioned to the number of unhappy pilgrims they can induce to add to its funds; whilst it continues its "19 officers and servants at the Sadar kacheri on a monthly salary of 260 rs.; its 26 at the Ghât Athára Nálá on a salary of 165 rs.; its 17 at Ghât Lokanath on a salary of 111 rs.; its 15 at the temple, on a salary of 89 rs.—thus making a total of these established officers, &c. of 77 in number, at 625 rs. per mensem, to which add the European collector's salary of 500 rs. per mensem, and 1½ per cent. commission on the amount of tax collected;—(the allowance to officers fixed at 300 rs. per month and two per cent. on the net collections, August, 1809;)"—whilst it continues this authority and holds out these inducements of favor, profit, &c. &c., who does not see that it is the *interest of government, of European collectors, and of every officer and servant, from the highest to the lowest, connected with the temple, to leave no scheme untried to induce the people to come, and to ward off every attack made upon this unhallowed connection of a Christian government with idolatry?*

The following paragraphs are extracted from a circular issued by the government of Bombay to the several collectors of revenues within its jurisdiction, which fully admits its connection with idolatry as alleged above. It calls for information on the following points:

First.—An account of all the idols, temples, or religious establishments within your collectorate, which are supported wholly or in part by government aid, or funds; distinguishing where the aid consists in lands held under government grants; where

in money advances generally from the treasury; where in money raised for the particular purpose by taxes levied on worshippers or others; and where in any gift or assistance of any other kind, and stating the origin of such aids being granted, and its amount, if ascertainable.

Secondly.—An account of all cases in which government, either directly or indirectly, derives revenue from the persons who have the guardianship of such idols, temples, or religious establishments, or who attend them as worshippers; distinguishing where such revenue is raised by taxation on the worshippers or attendants; where it consists in a participation in the gifts or offerings made by such worshippers; or where it subsists in any other form; and stating the amount of revenue thus derived, and (where there is a participation between government and the idol, temple, or religious establishment) the proportion between the shares.

In answer to this call and others issued simultaneously with it from the other subordinate Indo-British governments, the following facts appeared:—The total annual receipts from all these sources of revenue, was found to be 4,558,592 rupees; from which government had expended for the support of idolatry in various ways 4,183,093 rs.; leaving in its treasury 375,499 rs. as the price received for its connection with heathenism. Of this surplus, 68,000 rs. were derived from Allahabad, by a tax on the pilgrims assembled there to bathe and worship, as described on page 251 *et seq.* last vol. The shrine at Gya furnished 192,239 of the balance. The connection extends also to Moslem mosques, and places of holy resort; these having been sustained by government funds, as appears by the following list of expenditures which it met for a *Durgah* in Bombay, viz: "Lamp oil, and rice, to the faqirs daily; firewood to keep up a fire day and night; rice for performing various ceremonies; cloth for a flag; fauteyah ceremony of Buckreedh and Mohurum. *Servants*.—A superintendent of the *Durgah*; a lamp lighter; a servant to prepare fire for the *hukah*; a cook; a *koran reader*; a sweeper; a servant to give water to the faqirs who halt at the *Durgah*," &c. In connection with the Hindû worship, the following among others are mentioned as sources of expense defrayed by the government, viz: "The services of officiating priests; lamps for the temple; *daily offerings to the idol*; entertainment to brahmins; people employed to repeat the Muntras before the idol; singers; repairing the car and the temple; expense of parading the idol; dress for the idol; bangles for the idol; nautch girls; cooks; tuning pots," &c.

The following additional statements on this subject are derived from remarks made in Exeter Hall, London, by Rev. E. Crisp, who was many years a missionary in South India.

All the temple services, the appointment of those who shall minister in the temple, the removal of them if they neglect their idolatrous duties, and in many instances the punishment of those who are thought to be wanting in the duty which they owe, may be pointed out for your consideration. What is the kind of superintendence which is exercised? Is it merely a general toleration of the evil? No, it descends to the minutest details. You are aware, for you have often heard, that there are persons connected with the temples who are called the wives of the gods—but who are, in fact, unchaste females. The distinct appointment of every one of these emanates from the British functionary. A memorial which was lately presented to the governor of Madras, by a large number of truly excellent persons there, and which is an official document, will show that it is not merely a general superintendence, but that there is in it all that is revolting, and all that is contrary to the gospel of Christ. If one woman is to be removed because she is too old, another is to be appointed in her stead because she is younger—this, and a number of other things, must all pass under the seal and signature of the British functionary.

In the pagodas, we find that all those engaged in the daily services are under the eye of the magistrate, and are amenable to him. In this same memorial occurs a request that a person might be appointed as a rice-boiler to the idol; and strange and monstrous as it may seem, the order must actually be issued that persons may be employed to boil rice for a senseless idol; and this is one of those orders which must proceed under official seal and signature! If a musician is wanted—what is called a *piper*—he must come to play for the gods; but his appointment must receive the same high sanction. A number of cloths had been given to adorn the idols at a particular temple: these were worn out. A petition, stating that fact, was presented to the British functionary, and soliciting for new ones; and these were issued, and paid for from the public treasury. When we approach the pagodas, when we observe their architecture, and all the circumstances by which they are surrounded, it is always humiliating. When we see that the walls are built anew, and that thus the edifices of idolatry are maintained, it is a spectacle which the Christian missionary never can look upon but with deep regret. But, if

we know that these walls are built by British power—and the wall of the Seringham pagoda was rebuilt at an expense of 40,000 rupees—by British authority only a few years ago—how much deeper is the feeling of humiliation, and how much greater must be the regret. One instance occurred in Tinnevely, in which the repair of the pagoda was requisite, and it was necessary that an idol should be removed from its place. After the repairs had been completed, the brahmins said, that, in order to the idol being restored to the spot which it previously occupied, various offerings must be presented, the cost of which must amount to 10,000 rupees; and they were paid, in order that the idol might be induced to return. But one of the most painful circumstances connected with this system—and I enter into particulars because I believe they are not generally known—and not from a mere desire to make exposures, but because our friends must be informed as to how the matter really stands—is the great car feasts. By whom is the car prepared? Is it by the spontaneous contributions of the natives? Is the power vested entirely in their hands of making all the arrangements which are intended to give an imposing effect to idolatry? No; when a feast is anticipated, a public document is sent into the presence, as it is called, that is, to the chief magistrate, stating that on such a day, and at such an hour, a particular feast is to be celebrated, and requesting that the money necessary may be granted, that bamboo canes and cocoa-nut trees, and other things required for the car, may by compulsion be supplied; and these are brought in by compulsion from various districts. When so brought in, the person engaged in preparing the car for the feast is the local representative of the British government—and he it is who directs the workmen what to do. The whole concern is regarded by the natives, in good faith, as really a government work. When the car has been thus prepared, by whom, up to the present time, have the poor creatures been brought together to draw it? You would imagine, and many do suppose, that such is the zeal of the Hindus for their idolatry, that when they come together to their great festivals they are all anxious to draw this car. But it is no such thing. These cars have all been drawn by persons driven in by the whip. I testify to what I have seen. I have seen them pass by hundreds the gate of my residence. And what for? That they might be compelled to draw the idol car. And after they have laid hold of the cables, who have been the persons to urge them onward? The government peons with long canes, which

they applied to those who seemed dilatory. It does, indeed, appear from the memorial, that in consequence of a lamentable disaster which occurred at the last Conjeeveram feast, the compulsory attendance of natives is no longer to be insisted upon; and if this be adhered to, most heartily shall we rejoice. But the system, up to the present time, has been that just described to you. The natives have often been detained in the open streets day after day, till the car was brought to the particular part of a quadrangle from which it started. But one point farther must be mentioned, and it is this. You know how dependent India is upon rain, and on several occasions when the usual heavy rains have failed, orders have been issued from the head quarters of the district, that the brahmins should be employed and paid to procure rain, with a proviso that, when the rain falls, it should be reported to those in authority. In one instance a young man, receiving these orders from his superior, felt that he could not comply with them, and I believe that he did not carry them into effect. A very short time only elapsed before he was removed from his situation, and it was generally believed that it was because he would not in this instance yield compliance to one whom he ought to have obeyed. But this still goes on, and it is said to prevail over a vast extent of territory. The feasts are in this manner directly and absolutely enforced by British authority; and it is of this that the gentlemen complain, whose names are affixed to the memorial in question. Let it not be said that this is a petty, unworthy faction; no, here are the names of judges, of a large number of gentlemen employed in connexion with the revenue, a number of the Company's own chaplains, and the Bishop of Madras at their head.

One effect of this system is, that it always keeps idolatry at a fixed standard. We should soon have fluctuations in these things if the covetousness of the priests and the caprice of the people had full play. But when every thing is laid down by law, and when he who has the power to enforce every thing is on the spot to see that nothing is wanting in the honors done to the idol, what must be the result? Although the people may have gained some light, and may have become partly ashamed of the observances of their forefathers, yet, while the system is thus maintained at a fixed standard by those who have the power to enforce it, it seems morally impossible that we should produce any great impression. At least, so far as means are concerned, whatever impressions are produced by the declaration of the gospel, they are counteracted by this system. Another effect is,

the degree of celebrity it gives to their idolatry: all the gorgeous show and the splendor with which it is connected is derived from this source. Were this system abolished, it would be seen in a very short time that the natives would not be so persevering in the adorning of their cars, and in the carrying them out to their feasts. But while British power and British integrity are pledged to the maintaining of these things, there is no room for their retrograding. There are many other respects in which this system operates on the minds of the natives, but I only notice one more—they themselves constantly refer to the fact. When we point out to them that idolatry is not the worship of God, that it is even contrary to his commandments and his word, they ask, “How can you say so? Who keeps our pagodas in repair? Who prepares the car, and brings the people to draw it? Do you not do it yourselves—(identifying us with the British power generally)? If you do these things, where is the reasonableness and the propriety of saying idolatry is sinful?” I am not forming an argument, I am merely reciting words which have often been cast in our teeth. And what are we to say to the people? We may say that it is only done to keep them in peace, only because they are so apt to be jealous. But this will not do. We may endeavor to meet their reasoning, but they have too high an idea of the British power to suppose that we should aid and abet them in wrong. When they see us thus proceed, this is the construction they unavoidably put upon it.

The Calcutta Christian Advocate states in a late number, that the most positive orders were soon to be received in India to “dissolve at once and effectually all government connection with every shrine of idolatry.” It remains to be seen whether this be so, and whether if such orders are received, they will command obedience. Similar orders of partial extent, have repeatedly been issued, and have as often been disregarded or evaded. For the honor of humanity, and especially for the honor of a humanity supposed to be Christianized, we hope for better things in the case of those now anticipated.

THE KING OF THE FRENCH AND THE
SOUTH SEA ISLANDS.

The zeal of papists to multiply proselytes to their faith has long been a subject of common notoriety and remark. It has displayed itself so extensively among the nations of the earth, that very few are now to be found which have not at one time or other been the fields of

its labors. Heathen and Christian lands have alike been witness to the self-denial and toil of those who went forth under its influence, not counting any sacrifice too great, if they might only in remote prospect behold the accomplishment of their object. Their efforts were patient and untiring to a degree worthy of a better cause; and among the heathen and Christian nations into which they were endeavoring to introduce papacy, they were limited to moral, as opposed to coercive, means. In this latter particular there has been, within the last few years, a remarkable change in the policy pursued by the pontiff of Rome. He has lately brought to the aid of these means, which sometimes operate slowly, the more prompt, though less justifiable agency of physical power, wielded by the arm of France. It may be recollected by some of our readers that in 1836 two papal missionary priests left Gambier's Island in a small vessel for Tahiti, one of the Society group of islands, where they landed and wished to remain. Being ordered to leave by the queen and chiefs, they sought refuge in a house of the American consul, from which the natives took them by force and put them again on board of their vessel, with orders to depart. As a punishment for this transaction, the French government sent its ship of war, *la Vénus*, to the island with the following demands, which were made on the queen without any explanation: “1st, To pay \$2000 within twenty-four hours! 2d, To hoist the French flag on shore and the natives to fire twenty one guns under it; the Tahitian flag to be hoisted on board, and the French to fire under it; 3d, To write a letter to the French king, confessing that she had done wrong in sending away the two Frenchmen in the manner she did. And if these three things were not complied with in twenty-four hours, they were to make war upon the natives.” These demands were acceded to as the only means of self-preservation within the power of the queen. Being destitute of a revenue, and consequently without the means of complying with the first demand, she was furnished with the money by British Christians resident in the island, to prevent bloodshed. Thus the Society Islands were thrown open to papist missionaries in compliance with demands made at the mouth of French cannon. This transaction occurred during the latter part of the summer of 1838.

We are sorry to state that this is not the only instance in which the same power has been employed in the South Sea Islands to enforce upon them the residence of Romish priests. The last Missionary Herald gives the following statement of facts, as the causes which led the French ship of war *l'Artemise* to visit the Sand-

wich Islands in July last, with demands still more oppressive than those made on Tahiti.

In the year 1826, three papal ecclesiastics, and six seculars, sailed from Bourdeaux in France, and arrived at Honolulu in the summer of 1827, the chief ecclesiastic, however, having died on the passage. The government of the Sandwich Islands was unwilling to have them remain; but as the captain who brought them alleged that he was short of provisions as a reason why he could not take them away, he was allowed to leave them behind. The priests, one of French and the other of Irish extract, applied themselves to the study of the Hawaiian language, while the seculars pursued their vocation as mechanics. The priests at length persuaded some of the islanders to receive baptism at their hands. About the end of the year 1831, the papal priests then having been residing at Honolulu more than four years, the more enlightened chiefs having become acquainted with their character and object, and apprehensive of the injurious influence they were likely to exert on an ignorant population, just emerging from superstition and idolatry, deliberately determined to send them from the islands. Accordingly a vessel was procured, and under commission from the king, Kaahumanu, and Kuakini, took them, with their effects, to a port on the coast of California. The mechanics, their number having been reduced to two, were permitted to remain.

In the spring of 1837 the two priests returned to Honolulu, in a British vessel, but were ordered by the acting governor there, the king then being absent at Maui, to leave the islands in the same vessel. On the return of the king, the order was confirmed, and they were forced on board the vessel, and with it left the place.

To obtain redress for this indignity committed against the pope, the French government sent its frigate *l'Artemise* to the port of Honolulu, where the commander issued a manifesto on the 10th of July, to which the following demands were appended :

“1st. That the catholic worship be declared free throughout all the dominions subject to the king of the Sandwich Islands; that the members of this religious faith shall enjoy in them all the privileges granted to Protestants.

“2d. That a site for a catholic church be given by the government of Honolulu, a port frequented by the French, and that this church be ministered by priests of their nation.

“3d. That all Catholics imprisoned on account of religion since the last persecu-

tions extended to the French missionaries be immediately set at liberty.

“4th. That the king of the Sandwich Islands deposit in the hands of the captain of *l'Artemise* the sum of twenty thousand dollars, as a guarantee of his future conduct towards France, which sum the government will restore to him when it shall consider that the accompanying treaty will be faithfully complied with.

“5th. That the treaty signed by the king of the Sandwich Islands, as well as the sum above mentioned, be conveyed on board the frigate *l'Artemise* by one of the principal chiefs of the country; and also that the batteries of Honolulu do salute the French flag with twenty-one guns, which will be returned by the frigate.

At the same time Capt. Laplace despatched letters to the British and American consuls, offering an asylum on board of his ship to all such Americans and Englishmen as would, in case of hostilities, be endangered either in their property or lives, except the American missionaries. He also declared his intention to commence hostilities on the 13th of July, or three days after making his first demand. In the absence of the king, the above requisitions were complied with by those left in authority at Honolulu, and a treaty of commerce and amity was executed on the arrival of the king, only two provisions of which will especially interest the reader of missionary intelligence, viz: “That no Frenchman accused of any crime whatever, shall be tried, except by a jury of foreign residents, proposed by the French consul—and that French wines and brandy cannot be prohibited, and shall not pay an import duty higher than five per cent. ad valorem.” “Thus,” says the Sandwich Islands Gazette, “the king has virtually signed away his power, as a sovereign, to regulate his own affairs.” Thus has France lent its arms to enforce the dissemination of papacy, and thus has its sense of justice and magnanimity been stifled by its consciousness of power, and zeal for the pope.

EFFECTS OF MISSIONARY LABORS IN TAHITI.

The following extract is taken from a letter, written by an officer of the American navy, and published in the last number of the *Spirit of Missions*. The writer states that with the exception of the missionaries, the influence upon the natives, of foreigners from Christian lands, has been pernicious, and that it has resulted in planting among them many vices, of which they were formerly ignorant. He attended worship at the missionary chapel, where, he observes,

they have three services on the Sabbath and one on Wednesday evening, all well attended. He visited the Sabbath Schools at Papaita and Matavai, two of the seven missionary districts on the island. He found in each of these schools from 350 to 400 pupils, of both sexes, of from 4 to 18 years of age, whom he examined in various branches of their studies, with great satisfaction to himself. He remarks of the inhabitants of Tahiti, that "seventy years ago they were as wild as a state of nature could well make them, and as utterly lost to shame and every sense of virtue as the herd which graze on their native hills. They were equally strangers to the law of God and civilized man. Brutal vice had entwined itself around every heart, from the mere child to the hoary head, and had poisoned the very fountain of parental love, and engendered in the mother's breast the unnatural crime of destroying the fruit of her body, to gratify the pollutions of the soul." After noticing the extermination, by missionary influence, of this and other horrid sins practised by the natives, the writer proceeds to remark of other benefits which they have derived from missionary effort, as follows:

The missionaries have made for them a printed language of their own, and prepared a full and perfect translation of the word of God. They have showed them the sin of violating the Sabbath and taught them not to desecrate it, and it is a truly melancholy confession which compels me to say that its observance is more strictly kept amongst these half tutored and half christianized natives, than I have ever witnessed in the most highly favored Christian lands. They have, besides all this, protected the natives in a great measure, from the impositions of the unprincipled white man, many of whom seem to have left, with their country, their morals, their conscience, and their God, and shown in their intercourse with these people such examples as would make a very savage blush. Now if the few missionary laborers in this part of the Lord's vineyard, have effected so much under the faint and glimmering lights of the gospel, which have but just dawned upon these people, and with the aid of a few scattered converts, operated so powerfully upon the great mass, what may we not anticipate when it shall please the great Head of the Church to withdraw the veil through which his word and power are but dimly seen, and exhibit them under a special outpouring of the Holy Spirit in all the effulgence of noon-tide glory? He has promised it, and will surely bring it to pass, and although the devoted missionary of the Cross meets with fiery trials here and finds the worldling to scoff, traduce and deride; though nature fails him in labor,

and his eye becomes dim, and his body exhausted and worn down in hastening its fulfilment, he shall yet see the fruits of his labor and obtain his reward. Oh, my Christian friend, let us and all Christians pray the Lord to sustain and support them in well doing; that he will give them grace and strength to persevere through every trial, and even rejoice in the tribulations which yet await them; for we, as believers in Jesus, are assured they will behold every tittle of God's word and promise made good, if not now, before that great day, when both they and we shall be clothed in a new and glorified body—each and every one of us seeing for ourselves with an eye whose lustre no time can affect, nor eternal ages dim.

What I have seen since I left home, even in this archipelago of coral islands, is but half told. My meeting at different islands with native missionaries, has, again and again, carried my mind to the Savior's beautiful parable, where he likens the kingdom of heaven to the leaven which a woman hid in three measures of meal until the whole was leavened. The process is going on here; and the leaven is reaching from one chain of islands to another. They are, as it were, lifting themselves out of the ocean to look upon the bright rising of the Sun of Righteousness, and I pray God he may be seen and worshipped by all.

SPEECH OF THE CHIEF WATERBOER AT CAPE TOWN.

Waterboer is chief of the Griqua nation of South Africans. Having visited Cape Town on business during the last summer, he was requested, when ready to depart for his home, to take public leave of his Christian friends at Union Chapel, which he did in an address delivered on the evening of July 22d. The South African Commercial Advertiser, from which this speech is taken, and for which it was translated, states that the chief had no knowledge, previous to the afternoon of his departure, that he was expected publicly to address an assembly of friends, so that the speech may be considered as a fair specimen of his powers of extempore speaking. It further observes that those who heard Waterboer, and understood the Dutch language, will be ready to testify that his remarks have gained nothing by the translation. If these statements are true, we have, in the speech which is given below, an interesting example of the power of the gospel to subdue the savage heart and enlighten and refine savage intellect; for the speaker was, but a few years ago, a wandering, houseless, naked savage, and he has been made what he appeared before his friends in Cape Town, and

what he is now, by the power of the gospel. The chief said—

I am glad of another opportunity of meeting with my beloved friends in Union Chapel, and of addressing them before I leave Cape Town. I have been gratified with many things I have seen here, much more so than on former visits. I am about to return to my country and to my people, and I am again returning to my labors and to the conflict. It is the gospel, my friends, that has brought us together, or we should not have seen each other in this place, and I wish to remind you before we part, of what the gospel has done for me and for my people, and for many of my neighbors. Through the gospel I have found Christ to be my refuge, my deliverer, my friend, my all. The gospel has enlightened me and given me life, and I stand before you as a fellow worker with God in his kingdom. The gospel has done wonders for my people in producing a mighty and blessed change among them. There was a time when we were no people. We were few in number, and wanderers of the desert, shut out from the world, in ignorance, in sinful abominations, and in wretchedness. But the gospel has enlightened them, and wrought a decided moral change upon many of them. It has induced them to locate, to form an orderly community, to engage in agricultural pursuits, to adopt civilized habits, and to love peace and seek to promote it. They are anxious for the education of their children, and highly value the privileges of their schools; they render important assistance in the mission; they contribute of their substance to the cause, according to their ability; they desire, and labor for the salvation of their neighbors; and now family religion is observed generally throughout our large district. This is what the gospel has effected among us; and many of our neighbors around us have been brought to the enjoyment of the same blessings, and they now desire the same privileges.

The chiefs and the mass of the people around us, beholding what the gospel has done for the Griquas and for many among the Bechuanas, are stretching forth their arms and crying out—"Come over and help us." Every tribe in our neighborhood is begging for teachers. The Corannas, the Bushmen, the Batlapi, the Bashutu, the Baralong, and the Baharoeetze, are all crying out for help, for the schoolmaster, for instruction, and the means of improvement. And, my friends, shall they cry to you, the people of God, in vain? Shall they look to you for the water of life, and will you see them perish of thirst? Shall they ask you for the bread of life, and

will you give them a stone? What a blessed world would this be if it were under the influence of the gospel! What a scene would the deserts in the interior of this land present, if all the people were righteous, if all were brought to trust, to love, and to follow Christ! Owing to the power of the gospel, my own people give me very little trouble, and there would be little for magistrates and rulers to do if the gospel universally prevailed. It is the power of God to the salvation of all men. Go to the mountains and preach the gospel to the wildest Bushman, and, if blessed to him, he will descend to the plain, and unite with the people of God in their duties and enjoyments. Let us all unite in promoting the interests of the kingdom of Christ; let us send to the nations in the interior the gospel of peace. From what the gospel has already done, we have great encouragement to exert ourselves. For your encouragement I shall here mention that there is a part of the Bashutu tribe living at Griqua Town. The Bergenaars robbed them of their cattle, drove them from their country, murdered many of them, and enslaved many others. I attacked the banditti, delivered the Bashutu, gave them back their cattle, and they followed me to Griqua Town, and were brought under the gospel. They have been instructed, and, I hope, many of them are converted to God; they live in fellowship with the people of God, and labor to extend the blessings of the gospel. The work is great in our quarter—the whole country is open to missionaries. We have but two missionaries in our large district, and it would be impossible for them to operate on the whole district, were it not for the assistance they receive from the churches they have planted. But they have important assistance in their labors both from Griqua and Bechuana brethren. And we are all bound to render assistance, and to labor to the utmost of our ability in this great work. The love of Christ has laid us under infinite obligations to extend the boundaries of his kingdom. He has loved us and given himself for us. He has manifested his love to us in dying for us. We are not our own, we are bought with a price, therefore we are bound to glorify God with our bodies and with our spirits, which are his. We should live under the constraining influence of the love of Christ, and thus judge, that if one died for all, then were all dead, and that he died for all, that they who live should not henceforth live unto themselves, but unto him who died for them and rose again. Let us live for Christ, my friends. There is no other true enjoyment on earth than this. Christ has

laid his disciples under immense obligations by his last command. In giving his disciples his parting blessing on earth, he gave them his last command, and he said *go*, and he still says to believers *go, go, go* ye into all the world and preach the gospel to every creature; and the nations of the interior are stretching forth their arms, and saying to you, *come, come, come!* And can you resist the command of your Redeemer, and shut your ears to the wants and miseries and cries of those who look to you, and stretch forth their hands to you for help—for the privileges and blessings of the gospel? Let us then, my friends, listen to the voice of our friend in heaven, and to the cries of our brethren in the wilderness, and on the mountains of the interior, whose souls are perishing daily. The loss of the soul is not merely the loss of a temporal good, but it is an infinite and eternal loss. The infinite value of the soul greatly increases our obligations to make vigorous efforts, and to labor for its conversion, safety and happiness. I have now

discharged my conscience, on behalf of those chiefs and tribes who have visited me, and sent me messages from every quarter around my country, to request me to procure teachers for them, and with this appeal to your obligations, to your consciences, and to your sympathies, I shall now take my leave of you, and it is more than probable you will never see me here again. The journey is long and difficult, and I shall now soon be old. I beg an interest in your prayers. Christ has taught us to pray. He taught his disciples to pray, and in that short prayer he included all things we have necessary for our bodies and for our souls. It is vastly comprehensive, and embraces every thing regarding his kingdom. He teaches us to pray, "Thy kingdom come." Brethren pray for us, that we may be conducted to our home and to our people in safety; that we may be made blessings; and that the gospel may continue to be prosperous, till the whole of the interior of this country be filled with the knowledge and love of Christ.

Other Societies.

Baptist (Eng.) Missionary Society.

PATNA. Under date of March 13, 1839, Mr. Beddy gives an account of the addition of two female members to the church at this station. They have come out amidst much opposition and persecution, through which they are said to have "maintained a very pleasing degree of firmness and decision of character." The church now consists of seventeen members. Mr. B. gives the following account of two inquirers, one a Mohammedan and the other a Hindú:

These two are men about thirty years of age. The Mohammedan has been with us about two months. He has renounced caste, and unites in prayer with the native Christians, and gives, so far, pleasing indications of his sincerity. The other, a brahmin, has come to us a few days ago. He was arrested in the bazaar, where he heard the word for, he says, the first time. He was a wandering Byraggee—had been to several places noted among the Hindús for sanctity, but said he had obtained no benefit; that if Christ was the Savior, there was no occasion to travel farther. He has also renounced caste publicly, and is now reading the scriptures.

CEYLON. A letter from Mr. Harris, dated June 19, 1839, communicates intelligence of the death of Mr. Siers, who was baptized more than

twenty-five years ago, by Mr. Chater, the first Baptist missionary to the island; since which time he has been almost constantly employed as an assistant missionary. Mr. H. speaks as follows of the general aspect of the mission:

Things, on the whole, must be regarded as encouraging here. Nearly thirty persons have been baptized by us since my landing. Last Sabbath-week I baptized seven—three natives, (Singhalese,) and four European soldiers, whose cases of conversion are worth transcribing, if space and time permitted.

In every one of our stations signs of the Spirit's sacred presence are apparent. At Byamville a whole Búdhist family are about to renounce their religion. At Kottigawatta, one of our native preacher's most strenuous opponents has given up his ancient idolatrous faith and practices, and become a teacher of righteousness. At Matelle the schools are prosperous; and several candidates await admission to the baptismal rite. Eight of the thirty above mentioned were baptized by brother Daniel at Hanwella.

JAMAICA.—The missions to this island appear still to be prospered. The Baptist Herald, published at Jamaica, states that the increase of attendance on public worship, at the following stations, has made the enlargement of the chapels necessary to accommodate the congre-

gations, viz. Salter's Hill, Bethephil, Wilberforce and Waldensia, Stewart's Town and Rio Bueno, Brown's Town and St. Ann's Bay. At Ocho Rios a new chapel, of large dimensions, is erecting; and at Liberty Vale a new station has been opened, where there is a good congregation in attendance. At some of these stations very considerable additions have recently been made to the churches. At Bethephil, where a church was constituted about four years ago, and now numbers 500 members, on the first Sabbath after the enlarged chapel was reopened, Mr. Dendy received a large number to the fellowship of the church. He speaks thus of the baptism:

At five o'clock on the Sabbath morning we were at the side of the baptistry, with the candidates, ready for the administration of the ordinance of baptism. After singing, imploring the divine blessing, and an address, 88 persons were baptized by brother Knibb. Among them were persons of various ages, of different sexes, nations, and colors. Thus the promise is being fulfilled, that "all nations shall call him [the Redeemer] blessed."

At Port Maria, Mr. Day lately baptized on one occasion 114 persons, who have been received into the church. He thus describes the arrangements and scene of the baptism:

On the previous evening (Saturday,) I visited the spot intended for our use next morning, where I found, on the sea-beach, booths formed of bambú and branches from the cocoa-nut tree, containing fifteen commodious apartments for the use of the candidates after baptism. I was extremely pleased to find such comfortable and ingenious arrangements made. About seven o'clock in the evening I met the candidates in the chapel, where we held a prayer meeting, and I gave an address to them, with a few directions as to their proceedings in the morning, when I told them I would meet them at four o'clock. This was punctually attended to; and, after singing that beautiful hymn, beginning,

"I'm not ashamed to own my Lord," &c.

and praying, we proceeded to the appointed place; and, although the day had not dawned, I believe we had, exclusive of the candidates, full 2,000 persons present. As soon as the necessary arrangements had been made, the day began to dawn, and, certainly, a more beautiful scene could hardly present itself to the eye. The mountains appeared in awful grandeur, the ships reposing peacefully in the harbor, the sea beautifully smooth, and the coast thronged with orderly spectators, produced a solemn, yet delightful frame of mind, which I would

desire ever to feel, and in which all present seemed to participate. Not only did we all feel that we were attending to an ordinance of God, but nothing, that I know of, occurred to produce a smile in the most thoughtless spectator. Every thing was "done decently and in order." After the administration of the ordinance, we proceeded to the chapel, where we held our morning prayer-meeting, at which I gave an address to the newly baptized persons, on the privileges of communion with a Christian church.

From the *Missionary (Eng.) Herald*, we learn that Mr. and Mrs. W. H. Pearce arrived safely in Calcutta in Sept. last. Mr. and Mrs. H. J. Dutton, and Mr. George Rouse left England on the 16th of Dec. last, for Jamaica, to labor there as missionaries in the service of the Baptist (Eng.) Missionary Society.

Domestic.

Annual Meeting of the Board.

THE BOARD OF MANAGERS OF THE BAPTIST GENERAL CONVENTION FOR FOREIGN MISSIONS will hold their Twenty-Sixth Annual Meeting in the Baptist Tabernacle, Mulberry St., New York, on the last Wednesday (29th) of April next, at 10 o'clock, A. M. The Rev. T. Meredith, of North Carolina, is appointed to preach the annual sermon, and the Rev. B. T. Welch, D. D., of Albany, N. Y., to be his alternate.

BARON STOW, *Rec. Sec.*
Boston, Feb. 14, 1840.

Letters, &c. from Eastern Missions.

BURMAH.—*E. L. Abbott*, Aug. 9, 1839.—*D. L. Brayton*, April 23.—*R. B. Hancock*, March 13, June 9, 27, July 1, Sept. 23.—*J. M. Haswell*, July 3.—*H. Howard*, Aug. 8, Sept. 12 (2).—*L. Ingalls*, June 26, Sept. 9.—*A. Judson*, May 1, July 12, 17.—*E. Kincaid*, July 3, Sept. 5.—*E. Macomber*, June 12, 29, Aug. 16.—*F. Mason*, Feb. 13, June 1, Aug. 5.—*S. M. Osgood*, Aug. 7.—*E. A. Stevens*, July 31, Aug. 8.—*J. H. Vinton*, June 4.—*J. Wade*, July 1, 2.—*Mrs. Wade*, Aug. 29.
ARRACAN.—*G. S. Constock*, June 19, July 5, with j. of Feb. 18.—June 30.
A'SAM.—*M. Bronson*, May 11, June 1, 29.—*N. Brown*, May 20.
SIAM.—*Siam Mission*, July 9.—*R. D. Daverport*, June 22, July 20.—*J. T. Jones*, June 29, July 19, Aug. 18.
SINGAPORE.—*J. Goddard*, July 1.—*C. H. Slafter*, Aug. 8, 9.
AFRICA.—*I. Clarke*, Oct. 9, with j. June.—Sept.—*W. C. Crocker*, Oct. 9 (2), with j. May 10.—Oct. 12.—*R. Warren*, Aug. 17, Sept. 26.—Oct. 6.—*J. Doy*, Oct. 25.
FRANCE.—*E. Willard*, Oct. 13, Dec. 2, 10, 30.
GREECE.—*H. T. Love*, Aug. 29, Sept. 7.—13.

Donations,

FROM FEB. 1 TO MARCH 1, 1840.

Maine.

Wells, Baptist church and congregation, per Rev. Oliver Bar- ron,	16,25
Saco, Baptist church and congre- gation, per Rev. A. Jones,	20,00
*Paris, female friend, per Rev. Caleb B. Davis,	25,00
Thomaston, 1st Baptist church, per Rev. S. B. Allen,	2,00
	63,25

New Hampshire.

Peterboro', Baptist church and society, per Rev. Mr. Will- marth,	9,00
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Vermont.

Waterbury, Baptist church, per Rev. E. P. Buler,	17,50
Bennington, Mrs. E. W. Hooker, for Mr. Haswell's station,	2,50
Fairfax, Baptist church, per Hon. J. D. Farnsworth,	5,00
	25,00

Massachusetts.

Malden, Baptist church, monthly concert,	4,50
Widow's mite	50
per Rev. J. M. Driver,	5,00
Rowley, Baptist church and con- gregation, monthly concert, per Rev. Mr. Grafton,	4,50
Longmeadow, Baptist Sabbath School, per Leonard Barrett,	3,00
Framingham, Bap. church and cong., monthly con- cert,	30,00
do., Female Mite Society, Mrs. Wilder treasurer,	19,00
do., Juvenile Society	6,00
do., Sabbath School	4,00
do., Special contribution	16,00
per D. Bigelow,	75,00
Worcester, Juvenile Missionary Society of 1st Baptist church, for education and support of a Karen boy named Frederick Augustus Willard, per William E. Goddard, secretary,	25,00
Seekonk, Female Missionary So- ciety, Mrs. Anna Carpenter treasurer, per William Ide,	14,00
Chelsea, Daniel Cummings	20,00
Newton Upper Falls, Bap- tist Sabbath School	3,00
do., Miss Jameson	5,00
do., jewelry from friends, per Mr. Bosworth,	8,33
per J. M. Rockwood,	16,33
North Randolph, Baptist church and congregation, monthly con- cert, per N. Alden,	16,57
Boston, avails of a pair of ear knobs from a lady,	3,50
Franklin Baptist Association, Cy- rus Alden treasurer— Collected at the Associa- tion	12,77

* The first item of credit in our last number, ("an offering for 1840,") of \$17, was also from this town.

Shelburne Falls, Baptist church	11,45
do. do., do. do.	5,50
Ashfield, Baptist church	5,47
Avails of two sermons presented to the trea- surer by Rev. David Wright,	22
Colerain, Baptist church	11,25
do., Mrs. Hall	50
William Stow, for bible in Burmah,	1,00
Charlemont, Mrs. Sally Smith, for Bur. miss.,	1,00
	49,16

Chelmsford, Female Jews' Society, Mrs. Sarah Os- good treas., for Amer- ican Indians,	8,50
Boston, from a late mem- ber of the Boston Female Jews' Society, for do., per Miss M. W.,	2,00
	10,50
	242,56

Rhode Island.

Providence, Pine street Baptist church, John S. Eddy trea- surer, per Rev. J. Dowling— New-year's free will of- fering	82,80
Monthly concert	58,20
	141,00

Connecticut.

Hartford, Baptist churches, per Edward Bolles,	500,00
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New York.

Albany, Pearl st. Baptist church and congregation, per Rev. Dr. Welch,	850,00
New York city, Foreign Mission- ary Society of Oliver st. church, per Rev. S. H. Cone,	200,00
do, Sunday school of Stan- ton st. Baptist church	12,50
Brooklyn, Sunday school of 1st Baptist church	30,00
per J. Haviland, tr.,	42,50
St. Lawrence, Baptist Mis- sionary Convention	128,30
do., Gouverneur J. Wade and others	10,00
per J. C. Lewis,	138,30
Oneida Foreign Missionary So- ciety, D. Bennett treasurer, per Rev. Cephas Bennett,	441,05
Mina G. Collier	1,00
Bristol, Rev. S. Goodale	4,00
do., J. Hill	4,25
Phelps, 1st Baptist church, for outfit of Mr. Van Husen,	10,00
per Bennett & Bright,	19,25
	1691,10

Pennsylvania.

Philadelphia, Spruce street Baptist church	100,00
do., a member of do. do.	100,00
per J. M. Linnard,	200,00

South Carolina.

Savannah River Baptist Associa- tion, Geo. Rhodes treas. — For Burman mission,	313,50
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For education of a Bur-		
man girl,	35,00	
		348,50
<i>Georgia.</i>		
A benevolent individual, for Afri-		
can mission, per Rev. C. D.		
Mallory,	500,00	
Baptist State Convention, Absa-		
lom Jones treasurer—		
General purposes,	2847,62	
Burman mission,	259,71	
For support of Rev. E.		
A. Stevens,	74,00	
		3181,33
		3681,33

Mississippi.

Mrs. Prudence Hunt, per Rev.		
Alfred Bennett,		3,50

Kentucky.

Jacob Varnerter	1,00
Elizabethtown, collection,	52,05
Nolin, do.,	4,50
Bacon Creek, friends to missions	1,75
Edward Lewis	1,00
Jehu Bale	1,00
Brush Creek, collection,	8,50
Pleasant Hill, do.,	16,75
Mrs. Frances Durrett	1,00
Campbellsville, collection,	8,62
Greensburgh, do.,	11,00
Mt. Olivet, do.,	9,37
Mt. Gilead, do.,	17,75
Rev. John Ingram	2,00
John B. Yates	1,00
Rev. Daniel J. Colgan	1,00
Mr. — T. Caldwell	1,00
Miss P. L. Caldwell	1,00
A friend	2,00
Miss L. J. Patten	1,00
Friends to missions at Fountain	
Powder Mills	13,00
A friend	4,00
Pleasant Grove, collection,	9,05
Harrod's Creek, do.,	13,00
Floyd's Fork, do.,	9,05
Long Run, do.,	3,75
Simpsonville, do.,	12,25
Dover, do.,	12,50
Burksbranch, do.,	15,54
Shelbyville, do.,	12,00
Salem, do.,	3,25
Allen Robinson	1,00
Thomas Smith	1,00
Beach Creek, do.,	2,25
Bethel, do.,	7,37
Buffaloe Lick, do.,	6,25
Newcastle, do.,	37,12
J. T. Roberts	2,00
J. P. Force	2,00
Mrs. Lucinda Buckley	1,00
Buck Creek, collection,	33,12
Rev. Francis Davis	1,00
Elk Creek, collection,	7,50
Little Union, do.,	22,62
Bloomfield, do.,	16,00
Rev. William Vaughn	2,00
Taylorsville, collection,	21,25
Frankfort, do.,	16,57
do., Female Miss. Society	21,68

James Hinds	1,00
Hon. Cyrus Wingate	1,00
Mrs. Lucinda Allen	5,00
Mrs. Mary Fox	2,00
Mrs. Martha Freeman	2,00
Mrs. Eliza Shannon	1,00
Mrs. Morning Tutt	1,00
East Hickman, collection,	35,30
Mrs. Elizabeth Carr	2,00
William Rhodes	5,00
Mrs. Elizabeth Slaughter	5,00
David's Fork, collection,	19,31
A. F. Eastin	3,00
Rev. R. T. Dillard	5,00
Rev. Josiah Leake	2,00
Roger Quarles	6,00
Mrs. Agnes Wiseman	10,00
Lexington, collection,	15,31
Henry Moss	5,00
Lewis Arnold	4,00
Jesse N. Seeley	1,00
Reuben Jesse	1,00
Versailles, collection,	5,00
Mt. Vernon, do.,	25,05
Georgetown, do.,	21,00
Mrs. Nancy Eckles	2,00
Dry Run, collection,	8,00
Great Crossings, do.,	10,50
Rev. J. D. Black	2,00
Stamping Ground, collection,	18,75
In small sums,	8,30
per Rev. A. Bennett, agent	
of the Board.	663,93

Ohio.

Zanesville, Market street Baptist	
church, per Thomas Sheppard,	
treasurer,	100,00

Illinois.

Alton, Bap. church, monthly con-	
cert, Mark Peirson treasurer,	75,00

LEGACIES.

Framingham, Ms., Mrs. Mary D.	
Clark, deceased, per Alexander	
Clark, Jr.,	5,00
Dover, Ms., estate of Hannah	
Peplow, deceased, per Hinsdale	
Fisher, executor,	150,00
	155,00
	\$7899,17

BOXES OF CLOTHING, &c.

Dec. 11, 1839.—Springfield, Ms., for H.	
Howard, a box of clothing, without	
advice,	\$22,80
Dec. 28.—New York city, L. D. Co-	
man, a box of clothing for William	
Dean.	
Jan. 14, 1840.—E. Poultney, Vt., Sime-	
on Mears, a box of paper, &c.,	10,00
Feb. 20.—North Oxford, Juvenile Mis-	
sionary Society, a box of clothing, for	
J. Goddard,	10,00

H. LINCOLN, Treasurer.

